

the visible church in the family of Abraham, the whole world, with the exception of Noah and his household, had become so corrupt, that the divine patience could bear with it no longer, and after the flood, the same general character soon began to display itself, in such a manner, as to threaten the extirpation of all true religion. When iniquity and idolatry were coming in on every side, the spirit of the Lord raised his standard, and the Abrahamic church was erected, to restrain and confine the desolating torrent. From that time, a new era commenced. Religion afterwards, was never reduced so low, as it had formerly been; and, amidst all the declensions of the Israelites, a faithful few were ever to be found, till the coming of the Messiah. After the rejection of the Jewish nation, the church still existed, and was greatly enlarged; and from that day to the present, the true Israel has been constituted of Gentile believers, out of every kingdom, and people, and tribe. The promise, we may be sure, will receive its full accomplishment, the kingdoms of this world will eventually become the kingdom of our Lord, and of his Christ; and he will reign forever and ever.

The design of infant membership is the same with that, for which a church has been established. By means of it, God has purposed to increase and perpetuate true religion, as it is his pleasure that piety should descend, in the line of the church, to the latest generations. In this line, if any where, the witnesses for the truth are in every age to be expected; and to express his merciful design, in respect to the children of believers, God has been pleased to ordain, that they should be recognized as members of the church, and receive, in infancy, the seal of his gracious covenant. Hence such children are called *disciples* and *holy*,—to signify God's purpose to make them in reality what these names import, should the condition of the covenant respecting them, be complied with, by their parents and by the church.

In illustrating this part of the subject, I shall endeavour to show,

That the infants of believers are considered as members of the church, in reference to their conversion and salvation;

How far this design has hitherto been answered; and

The means by which it is accomplished.

The infants of believers are considered as members of the church in reference to their conversion and salvation.

As an objection to this sentiment, it has, I am aware, been said, that it is inconsistent with the idea of the universal depravity of infants, and implies that grace is hereditary, contrary to the repeated declarations of the Bible. This objection, so far as it is sincere, must arise from misapprehension. It is not asserted that the believing parent communicates piety to his children, as he imparts to them a depraved nature, or that he makes them holy by any efficiency of his own. The praise of renewing grace must, in all instances, be wholly ascribed to the sovereign power of God. This is believed by the advocates of the doctrine for which I contend, as firmly as by its opposers. What I affirm, is, that God has, in his covenant, promised to bless the faithful exertions of the parent to the conver-

sion of his children ;—to give the spirit to work in them, both to will and to do. It is not the parent then, who converts them, but God, in accordance with his promise made to the parent. In establishing such a gracious constitution too, the most High acted as a sovereign ; and to him will be all the glory, as really as if the conversion of the children were effected, without any means whatever.—Is there any thing in this statement, to justify the objection we are considering ? Is it not a fact, that God generally accomplishes his sovereign purposes by means ? Is not the preaching of the cross the wisdom of God, and the power of God to the elect ? The objector himself admits the importance of means in other cases. He allows, that a parent may, and *does* have great influence in forming the character of his children for this world ; in making them industrious or indolent, frugal or extravagant, sober or profligate, wise or foolish. He allows that God is pleased to make use of the fidelity of christians, in enlarging his church, and that he often pours out his Spirit, awakens sinners, and brings them to repentance, in answer to the prayers of his people. He allows, that promises are made to believers, that if they pray and labour, with faith and unfainting diligence, they shall see the fruit of their efforts, in large accessions to the kingdom of the Redeemer. If I mistake not, our Baptist brethren believe as much as others, that revivals of religion commonly begin in the church ; and that God has promised, as soon as Zion travails, she shall bring forth her children. Why do they not act consistently, and deny the importance of means altogether ? There is surely no more difficulty in supposing, that a sovereign God has engaged to bless the labours of a believing parent, than that he has promised to convert sinners, belonging to infidel families, in answer to the prayers of his saints. It may as well be pretended, that praise is given to man, in the latter case, as in the former. If the christian needs the encouragement of a promise in any case, he needs it in reference to his children ; as they are from the beginning peculiarly committed to his care, as his solicitude respecting them is necessarily unceasing, and as he is in a far better situation to exert an influence in the formation of their character, than in that of any other persons on earth. Is it then a matter of offence, that such encouragement has actually been given him ? Does this suppose any merit in him, or in his children ? Is grace any the less conspicuous, because it does not blot the names of the children from its record ?

It is also objected to the sentiment, that special promises are made to the parent, in respect to his children, that it is calculated to do *them* an injury, by inducing them to believe, that they may be saved, on account of what is done for them by others. But really, to what does the objection amount ? Does it not imply, so far as it means any thing, that no doctrine can be true, which wicked men may pervert to their own destruction ? But all the doctrines of grace may be, and have been perverted in this manner. It is no argument then, against this sentiment, that it is liable to abuse, or that it has been abused. In itself considered, it is fitted to produce the

most salutary effects. It is calculated, by making the parent sensible of his responsibility, in regard to his children, to rouse him to the greatest fidelity ; and to take from him all excuses for sloth, arising from a false and Antinomian view of divine sovereignty. Embracing this sentiment, he will realize that, should his children perish, he will not be guiltless of their blood ; and, instead of sitting down in supine indifference, under the pretence of submission to the divine decrees, he will feel more and more that his work is great, and that every moment should be employed in reference to the important design, for which he has been constituted by Providence the head of a family. Can it be pretended, that such is the tendency of that scheme, which wholly excludes children from the covenant of mercy ? In regard to the children, the sentiment we are defending, provided the parent be in any degree faithful to their souls, is fitted to give them a deep sense of their obligations to God, to show them, in the most striking light, their peculiar guilt in resisting the calls of the gospel, and to convince them, that should they perish, their condemnation would be far more aggravated than that of those, who were born without the covenant. If they are properly instructed, they will see, that the promise is not made to them, but to the parent ; and that, while they continue stupid and impenitent, they have every reason to fear, that he has not received the grace, necessary to make him faithful to them, whatever may be his personal character, and that they have not been chosen as vessels of mercy in the counsels of Heaven. Their indifference and impenitence are peculiarly alarming, since they exist amidst the greatest privileges, and imply an obstinate resistance of the most powerful means. Have such views any tendency to foster stupidity ?

But whether speculative objections could be satisfactorily answered, or not, they should not have the weight of a feather, in opposition to the plain testimony of the Bible. That book forever settles the point. The very words of the covenant clearly teach us the design of the membership of children. "I will be a God unto thee, and to thy seed after thee." This promise includes every good, both for time and for eternity ; and it has the same reference to the child, as to the parent. It is, therefore, a declaration, that, provided the parent fulfil the conditions of the covenant, relative to his children, Jehovah will as certainly bless and save them, as he will perfect the work of grace, begun in the heart of the parent himself. This implies, that the Spirit *shall* be given, to convince them of sin, to renew their hearts, and to prepare them for God's heavenly kingdom. That such is actually the meaning of the promise, seems evident from many passages, in which it is more fully explained. God declares it to be according to a general principle of his government, that he has mercy upon children, for the sake of their parents. He has asserted it in the second commandment, thus identifying it with the moral law, which can never be abrogated.— "For I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them

that love me, and keep my commandments." Here we observe, that the crimes of parents are, to a certain extent, visited upon their children. This we find by experience to be the fact. The wicked character and the miseries of parents frequently descend to their heirs. This fact is not inconsistent with the divine declaration, that the son shall not die for the iniquity of the father, but every one shall die for his own sin, because the threatening as it respects the final doom of the children, is carried into execution, by their treading in the wicked steps of their parents. They grow hardened and profane, under parental influence; and, possessing such a character, they are punished for their personal transgressions, according to their deserts. It is yet not less true, that their character is formed, and they are made meet for everlasting ruin, by means of the negligence, or ungodly example, of their parents. God does indeed sometimes bring into his kingdom, those who were educated in irreligious families; but then, if I may speak so, he goes out of the usual course of his dealings, and his conduct is regarded as an extraordinary display of his sovereign grace. As a general rule, converts in christian lands, are taken from the families of the pious; and the words of the second commandment teach us to expect, that this will commonly be the fact, unto thousands of generations, or to the end of time. The passage seems to intimate, that, should parents be truly faithful in each generation, their immediate children would obtain mercy; and thus piety would descend, in an unbroken line, to their remotest posterity. The same doctrine is taught in the seventh chapter of Deuteronomy. "Know, therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations." This passage, like that quoted from the second commandment, contains a general principle by which God is pleased to regulate his conduct, in the government of the world.—The promise of the covenant is repeated and explained, in the following passage. "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

The sweet Psalmist of Israel loved to dwell on this subject. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. But how can the seed of the righteous be blessed, if they continue unconverted, and in a state of condemnation?" Again, "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God." Here we learn the duty of parents, and the encouragement they have to labour for the salvation of their children, that they may set their hope in God. Again, "Blessed is the man that feareth the Lord, that delighteth greatly in his com-

mandments. His *seed* shall be mighty upon earth ; the *generation* of the upright shall be blessed."

A similar exposition of the covenant is given by Solomon.— "Train up a child in the way he should go ; and when he is old, he will not depart from it." Here it is implied, that fidelity to children will issue in their conversion. For what is the way in which they should go, unless it be the way of virtue and piety ? But if any other way be intended, it is, at least, certain from the passage, that parents may be instrumental in forming the character of their children.

The promise is made by Isaiah to extend to the church under the gospel. "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy *seed*, and my blessing upon thine *offspring*. And they shall spring up as among the grass, as willows by the water courses." Again, "O thou afflicted, tossed with tempest, and not comforted ! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And all thy *children* shall be taught of the Lord ; and great shall be the peace of thy *children*." Again, "As for me, this is my covenant with them, saith the Lord ; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy *seed*, nor out of the mouth of thy *seeds' seed*, saith the Lord, from henceforth and forever."— This promise as is evident from the connexion, has special respect to the times of the gospel. Again, "I will make an everlasting covenant with them. And their *seed* shall be known among the Gentiles, and their offspring among the people : all that see them shall acknowledge them, that they are the *seed* which the Lord hath blessed." In predicting the state of the church, under the reign of the Messiah, the same prophet says, "They shall not labour in vain, nor bring forth for trouble ; for they are the seed of the blessed of the Lord, and *their offspring with them*." Parents and children then, are connected in the covenant of grace under the gospel ; and by the faithful exertions of the former, the latter become "*the blessed of the Lord*." To a disregard of the obligations of the covenant, the same prophet ascribes the judgments, which were to overtake God's ancient people. "The earth languisheth, and fadeth away. The earth also is defiled under the inhabitants thereof ; because they have transgressed the laws, changed the ordinance, broken the *everlasting covenant*. Therefore hath the curse devoured the earth, and they that dwell therein are desolate."

In foretelling the final restoration of the Jews, when they will become united with the Gentile church, the Most High, by Jeremiah, says, "They shall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me forever, for the good of them, and their *children* after them ; and I will make an everlasting covenant with them."

It is represented as the great design of the ministry of John the Baptist, to prepare the way for the Messiah, by turning the heart of the fathers to the children, and the heart of the children to the fa-

thers. This turning of the heart of the fathers consists, not in natural affection, but in well directed and faithful endeavours to promote the salvation of their children. This must first be done ; and the consequence will be, the hearts of the children will be turned to their fathers ; that is, they will be disposed by grace, to yield to parental influence, and will give themselves up to the Lord in an everlasting covenant. Such parental fidelity was the only thing, which could produce a reformation among the people, and save them from ruin, agreeably to the intimation in the concluding part of the verse, "lest I come, and *smite the earth with a curse.*"

The New Testament confirms the same doctrine. "The promise is to you, and to your children. Ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord." This passage certainly implies, that parents, if faithful, have reason from the word of God to believe, that their children will obey their pious instructions, and be saved.

From all these scriptural proofs, we cannot but conclude, that God has connected the fidelity of parents with the conversion and salvation of their children ; and from the language of the covenant, we infer, that to express and effect his purpose of mercy concerning them, was his design, in constituting them members of his church.

This design, it must be acknowledged, has been answered, hitherto, in a very imperfect degree. It has been answered to such an extent, however, as to prove, beyond all doubt, that the covenant, on God's part, has never been abolished ; and that he is still, and ever faithful to his promises. His people have too often forgotten their engagements, and have forfeited the blessings, they might have enjoyed ; but he has never been unmindful of his engagements.—For two thousand years, the church was continued, from generation to generation, among the posterity of Abraham ; and it does not appear, that, at any time, magistrates, or parents honestly exerted themselves, with a humble reliance on divine grace, for the good of those under their authority, without witnessing some precious fruits of their labours. When the nation, as a body, was at length rejected, because the everlasting covenant had been broken, and the church had extended itself to the Gentiles, God still evinced his readiness to bless his people, and their offspring with them. In places, where the gospel was first established by the Apostles, it has, in much the greater number of instances, continued to the present day. It cannot be denied, that, in general, the piety, which has existed in christian lands, has descended in certain families, from one generation to another ; while other families have remained, age after age, worldly and profane, with scarcely an individual among them, who has appeared to fear the Lord, and to seek an inheritance above. We ought to say it with humility, but it is suitable it should be noticed in this connexion, that even to the present moment, the descendants of the puritans of New England are in general, in proportion to their numbers, and the extent of territory they occupy, more distinguished for their regard to religion, than the inhabitants of any other section of our country.

If we look back to Abraham, we find it testified concerning him, that he would command his children and his household after him. This faithfulness, it was declared, should be followed by the blessing of God. "And they shall keep the way of the Lord, to do justice and judgment." The obvious meaning of these words is, that Abraham's children would be real saints; and there is reason to conclude, that they all were in the end made subjects of renewing grace. Of Ishmael, whose piety has been most suspected, such things are said, as, in the opinion of judicious writers, make it certain that he died in the faith. It is declared by him, that he was gathered unto his people; a form of expression it has been observed, never used, but in reference to the death of good men. Is it not to be presumed then, that if Isaac had been as faithful to all his household, as Abraham was to his, Esau had not been characterized in the inspired volume, as the *profane*? Esau was too much the darling of his father, to allow him to exercise that spirit of discipline, towards that ungodly son, which was required by the covenant. In most other instances, recorded in scripture, where the children of pious parents lived and died impenitent; it is easy to account for the fact, without supposing the covenant to mean any thing less than its language most obviously imports. Eli's sons made themselves vile, and he restrained them not. David was excessively indulgent; and moreover, by multiplying wives to himself, he put it out of his power to pay that particular attention, which every father should pay, to the religious education of his children. It is one of the evils of polygamy, that it tends to defeat the principal design, for which the family state was instituted, as expressed by the prophet Malachi. "And did not he make one? yet had he the residue of the spirit. And wherefore one? that he might seek a *godly seed*." Other parents may have failed in their endeavors, on account of their own late conversion; for the covenant seems to require, that the parent should begin to seek the salvation of his children, while they are under his *command*, and while he has a right to apply to them, in his own behalf, the seal of the covenant.

The effect of parental faithfulness is strikingly exemplified in the case of Samuel. He was a child of prayer, and devoted to the Lord from the womb. His pious mother consecrated him to God, with a confidence that the gift would be accepted. Nor was she disappointed. "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew, that Samuel was established to be a prophet of the Lord."

The conversion of Timothy is spoken of, as if it had been an almost necessary consequence of the religious education he received. True he was no more converted without special grace than others are; but then it seems, that the bestowment of this grace was, in the divine purpose connected with the uprightness and diligence of those who superintended his education; so that the blessing sought was as certain to follow, as if it could have been procured by the independent efficacy of the means themselves. "I

call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also.—But continue thou in the things which thou hast learned, knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.”

In later times it is an observable fact, that those christians, who are most consistent and faithful in the instruction and government of their families, are in general, more successful than others, in their prayers and efforts for the conversion of their children. I admit indeed, that God is sometimes pleased to bless in sovereign mercy, children, who are most neglected by their parents ; and I allow, that many persons, whose piety it would be wrong to question, are surrounded, as Eli was, with an ungodly progeny, who set at defiance all the means, employed to bring them to repentance. But we may see why these fail, when we come to consider the means, by which the design of God, in constituting infant members of his church, is accomplished. As a general truth, it accords with our own observation, that piety, wisdom, and exemplary deportment, and persevering fidelity in a parent, are followed, to a greater or less degree, by the blessing of God on his offspring. Of late years, it is not uncommon to see the greater number in a large family, rejoicing in the truth as it is in Jesus. There are some families, in which the conversion of the younger branches is expected, almost as a matter of course ; and many instances, like those of Scott and Babington, might be mentioned, in which all the children of eminently pious and discreet persons, have been hopefully ‘ born again,’ by a divine blessing on the humble, wise, and systematic exertions of the parents. What do such cases prove ? Not, that piety, as some would express it, *runs in the blood* ;—not that the children of believers are by nature better than those of others ;—not, that it is in the power of all the men on earth to awaken, much less, to convert one soul ;—but that God will bless the means of his own appointment, and does remember his holy and everlasting covenant. To his name, be all the glory, forever ; and let all on earth and in heaven say, Amen.

The means, by which the divine purposes, in respect to the children of believers, is to be accomplished, will be more fully considered in a future number.

J. W. H.

FOR THE EVANGELIST.

PARABLE OF THE TARES AND THE WHEAT. NO. II.

The general idea taught in this parable is, that Christ is pleased to permit the righteous and the wicked to dwell together in the present

world. Said the husbandman, let both grow together, until the harvest. And in the explanation we are told, that the husbandman, who sowed the good seed, and whose property it is, is the Son of Man. The field, in which the seed is sown is *his field*. The enemy therefore in sowing tares has intruded into the enclosure of Christ; and scattered his children among Christ's children. And it is the Lord Jesus Christ, who permits them to "grow together." This representation agrees with the declaration of the apostles, that Christ is "head over all things to the church." And also with that of the Psalmist, "The Lord said unto my Lord, Thou art my son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." These passages teach, that all the children of the wicked one, who now dwell among the disciples of the Lord Jesus, are entirely in his hands and at his disposal. So that if he saw it best, he could root them out from among his people, and utterly destroy them. If then it is a fact, that the tares grow among the wheat, it is because he permits it thus to be for the present. It is because he says, Let both grow together until the harvest. That the righteous and the wicked do thus live together in this world, is evident not only from the plain import of this passage of scripture, but from fact. In every society, and almost in every family, where those are to be found, who appear to be truly pious and engaged in the service of Christ, and thus give evidence that they are children of the kingdom, there, may those also be found of a contrary character, concerning whom the evidence is, that they are children of the wicked one. And even if we look into the churches of Christ, we shall almost universally find some, who give evidence, that they are no other than tares among the wheat. And if at particular seasons, the old leaven appears to be purged out, and the church seems to become a new lump, yet it ordinarily happens, that this period of revival is short, and evidence again appears strong, that there are yet some tares. When the fruit appears, then appear the tares also.

There is another idea contained in the sentiment, that the tares and the wheat are allowed to grow together until the harvest, which deserves particular attention and application. It is, that they grow in the same soil and under the culture of the same husbandman. The same rains water them; the same sun warms them. So that a stranger who might be unacquainted with their respective value and the feelings of the husbandman towards them would be liable to conclude, that each shared equally in his esteem, and was of equal worth. This conclusion in his mind would very naturally result from the consideration, that they are allowed to "grow together." They are in the same field, not at all separated, but scattered promiscuously over it. If the soil is better in one place, than in another, in this field; in each of these places, there are some tares, and some wheat. If it has been well prepared for the reception of seed, both the tares and the wheat share alike in the

benefit. If the season is favourable, or unfavourable, it is equally so to the one and to the other. Suppose, then, a stranger unacquainted with the value of wheat and tares should be introduced into the field ; and should be asked the question, on which of these vegetables he supposed the husbandman placed the highest value, what would he say ? Would he not be quite as liable to the conclusion, that the husbandman valued the tares most, as he would that the wheat was his favourite ? Or, if we might suppose the tares and the wheat capable of reasoning on the subject themselves, and they should form a judgment, only from present appearances, what data would they have, from which they would be authorized to conclude, that the latter was valued more highly than the former. If the wheat should venture to suggest the idea, that itself was more highly valued by the cultivator, and was destined to go into his barn, while the tares would go into bundles, and then into the fire, would not the tares immediately repel the suggestion with indignation, and appeal to existing circumstances as proof, that these pretensions were arrogant and unfounded. It will be readily seen, that all this admits of an easy and pertinent application to the case of the righteous and the wicked, the children of the kingdom and the children of the wicked one. We see them live and "grow together," not only in the same town or family, but also without any particular difference in their external circumstances, which can be considered as marking the difference in their character, or in the estimation in which they are held by Christ. God causeth his sun to rise on the evil and on the good ; and he sendeth his rain on the just and on the unjust. The wicked oftentimes are in circumstances of equal, if not superior, prosperity to the righteous. They have as good estates, and their estates increase as fast. They sometimes even heap up silver as the dust and prepare raiment as the clay. It is true they sometimes pine in poverty and wretchedness ; and so do those, who are friends of God and heirs of the kingdom. The wicked are sometimes visited with sickness and sorrow ; and so are the righteous. On the whole, therefore, judging from mere outward worldly circumstances, we should as readily conclude, that the wicked are the highly favored of the Lord as that the righteous are. We should conclude as Solomon did, that there is no knowing either love or hatred in all that passes under the sun. Indeed, were a stranger to visit any kingdom, or town, or society, and take a careful survey of the worldly circumstances of the inhabitants, and make up his judgment concerning the characters, whom God favors with his approbation, from their outward circumstances merely, would he not generally give judgment in favor of the wicked, rather than in favor of the righteous ? And is it not true, that the wicked, notwithstanding the denunciations of God's word to the contrary, are themselves ready to draw conclusions in their own favor, from their outward prosperity ? Are they not ready, many times, to say, We are prospered in the world ; we increase in riches ; we have worldly honors ; our children are multiplied ; we have health and strength as well as other men ; how then does it appear,

that we are objects of divine displeasure ? And besides this : how many of those who appear to be much engaged in religion are languishing on beds of sickness, while we enjoy health ; or are bowed down under a weight of affliction, while we are swimming in pleasure ? Can it be that these children of adversity are favorites of God, while we are objects of his displeasure ? Shall these forever enjoy the blessedness of heaven, while we perish in hopeless sorrow ? Shall poor Lazarus, who lies perishing at the gate, go to be forever solaced in Abraham's bosom ; while we who are clad in scarlet and fine linen, and fare sumptuously every day, must lift up our eyes in torment ? These things appear very incredible to the wicked. And even good men have sometimes been perplexed with them. They have greatly wondered that the wicked should be so prospered in this world. Thus we find holy Job inquiring ; " Wherefore do the wicked live, become old, yea, are mighty in power. Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him ! or what profit shall we have if we pray unto him ? " The Psalmist, too, appears to have been in similar perplexity. ' As for me,' he says, ' my feet were almost gone, my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm. They are not in trouble as other men ; neither are they plagued like other men. Therefore pride compasseth them about as a chain ; violence covereth them as a garment. Their eyes stand out with fatness, they have more than heart can wish. They are corrupt and speak wickedly concerning oppression ; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. And they say, how doth God know, and is there knowledge in the Most High ? Behold, these are the ungodly, who prosper in the world ; they increase in riches.' Such have been the doubts and perplexities of good men in view of the prosperity of the wicked. They have been ready to inquire whether it shall be always thus. Will not God speedily arise to judgment ? Will he not execute judgment upon the workers of iniquity, and root out the ungodly from the earth ? Or perhaps with the servants of the householder they have been ready to inquire, Lord, shall we not go and gather them up ? But what saith the answer ? " Let both grow together until the harvest." This, for the accomplishment of his benevolent purposes, the Lord of the harvest is pleased to permit.

But, even this is not all, which may be considered as being comprehended in this idea. God not only manifests his kindness to the evil and unthankful, or to the children of the wicked one, by con-

ferring on them a great variety of the good things of this world ; in giving them food and raiment, riches and honors, oftentimes in great abundance ; but besides these things, he favors them in common with the children of the kingdom, with many means and advantages for improvement in religious knowledge. He favors them often with the same family instructions. Among the children of the same parents, and dwelling in the same house, are sometimes found some, who are children of the kingdom, and some, who are children of the wicked one. They share equally in the affections and kindness of their parents. To each, are equally administered parental instruction, warning, reproof and encouragement, as their respective circumstances require. They are equally borne on the parental heart before God, when the knee is bowed to the Father of Mercies. They are alike instructed in the things of the kingdom of God ; they are alike favored with the means of grace. Or if they do not belong to the same family, still they may belong to the same religious society, or congregation. They have liberty to attend from sabbath to sabbath at the same place of worship. They may hear the same prayers presented to the God of all grace and consolation, for the salvation of sinners. They hear, or might hear the same sermons. They may hear the character of God described ; the precepts of his holy law explained ; their lost and ruined condition in themselves clearly pointed out ; and the only way of salvation for sinners, through the mediation and atonement of our Lord Jesus Christ held up to view. They alike hear the denunciations of the wrath of God against all ungodliness and unrighteousness of men ; and the gracious promises of God, which infallibly secure the final salvation of all, who will turn unto him through that new and living way, which he has consecrated for us. Alike, before them has the path of duty been plainly delineated ; the reward of the obedient, and the fearful destruction, which must follow disobedience, been plainly pointed out. Perhaps, being members together of the same visible church, they are subject to the same watch and discipline of the faithful brethren, and are permitted to participate with them in the same divine ordinances. If the case is so, that in any place where the children of the kingdom and the children of the wicked one live together, they are not permitted to enjoy the stated administration of the word and ordinances of God ; still they are *alike* deprived of them. So that the wicked enjoy, if it is not their own fault, much the same external means and advantages as the righteous. If their lot is cast in a christian land, they are alike favored with the book of God, the Holy Scriptures, which are able to make men wise unto salvation, through faith that is in Christ Jesus. There they may read the same warnings, the same reproofs, the same promises, and the same threatenings. God also opens before them very similar dispensations of providence, which are calculated to take hold of their hearts and consciences, and show them the importance of being interested in his favor, which is life, and in his loving kindness, which is better than life.

It may be remarked, furthermore, that the righteous and the wicked "grow together," in that there is no very marked distinction, in regard to the time of their death. Some, both of the righteous and the wicked are cut down in very early life. Some of each are taken away in middle age. And some live to an advanced period. There have been sinners, no doubt, as well as good men, who have lived hundreds of years. It is true, the profligacy of some wicked men, their habits of irregularity and intemperance, are calculated to produce disease, and to shorten life. Of this class of the children of the wicked one, there are not so many, who live to old age, as there are among those who are regular and temperate. But there are many of the children of the wicked one, as well as of the children of the kingdom, who are restrained from these excessive indulgences, and live long lives. While we know that many, who give good evidence of genuine piety, are early taken away from the evil to come. Wherever we turn our eyes, therefore, we discover evidence, that the righteous and the wicked are permitted to "grow together." And this is always to be the case, until the end of the world. The proprietor of the field, where the wheat and the tares are thus found growing together, and whose prerogative it is to fix the time of their separation, has been pleased to say, "Let both grow together until the harvest."

Possibly it may be objected by some, that the foregoing representation is inconsistent with an idea found in the Scriptures, as it seems to give the ungodly an advantage over the righteous, as it respects worldly circumstances, whereas the Scriptures assert that godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. To such an objection however, the answer is easy. When it is said that the good man has advantage of the wicked, in regard to happiness, even in the present life, it is not supposed that he enjoys more of the riches, honors, or pleasures of this world than the wicked. For happiness does not very much depend on these things. It is found in the mind. And it is argued that the good man may be more happy, in circumstances which the world would call wretched, than the wicked man can be, in circumstances which may be deemed most prosperous. All that has been argued for in the foregoing observations is, that the outward circumstances of the wicked, may be as favorable as the outward circumstances of the righteous, or even more so. So that if one were to judge of their happiness from these alone, the wicked would in many instances, and perhaps generally, be considered as having the advantage. But the truth is, that notwithstanding this, the wicked may be far from happiness, like the troubled sea when it cannot rest, whose waters cast up mire and dirt; while the righteous may have that peace of God, which is like a broad river, and passes all understanding, and which the world can neither give nor take away.

H. W.

FOR THE EVANGELIST.

What are we to understand, from the writers of the New Testament, when they speak of demons (devils,) and possessions by demons?

(Continued from page 304.)

In former pages, I examined some of the arguments which have been urged against *real possessions by evil spirits*. I now turn to the opposite scheme, to see what there is *in support* of the doctrine. And here I shall be obliged to repeat some things that have been brought forward while viewing the other side. This will be excused, by those, who wish to have a connected view of the arguments in proof of real possessions.

Demoniacks expressed themselves in a way that is not done by Epilepticks, Hypochondriachs and mad-men. "What have we to do with thee, Jesus thou son of the Most High God?" "Art thou come hither to torment us before the time?" It is not necessary to repeat the many passages of a similar kind. But, there are many things, in these passages, which prove that the speakers, whether demoniacks, or demons, had very clear apprehensions of the character of Christ. And it is certain, that insanity or disease could not have favoured men with such knowledge.

Supernatural power was manifested by demoniacks; power far superior to that which is witnessed in deranged people. For *the latter can be bound with chains*; but demoniacks were able to break all kinds of cords and chains.

Demoniacks answered questions with propriety when Jesus asked them. This could not be expected of mad-men.

Demons actually departed from men, and showed their agency immediately afterward by entering into the herd of swine, and precipitating them into the sea. Again, no symptoms of disease or madness are mentioned in the case of the dumb demoniack, Matth. 9. 32. and Luke 11. 14; nor in that of the *dumb and blind demoniack*, Matth. 12. 22. But there is reason to believe, that they were in perfect health; and that only *their organs* of vision and of speech *were holden by the power of a demon*. When was it ever known that madness, or epilepsy, or melancholy deprived people of sight or of speech?

Again I observe, that though the circumstances attending the case of the Lunatick, Matth. 17. 15. are in some respects like those of the epilepsy; yet, the effects produced in this instance are attributed to demons. And those, who deny the fact, must prove that nothing but the epilepsy could produce such a result, or they are guilty of using the "circulating syllogism."

The damsel of Philippi, Acts 16. 16. *practised divination*, and brought to her employers much wealth by the trade. But, could this be done by a maniac, or an epileptick? If so, why could it not be done by this person after Paul had healed her? In that case, the hope of gain need not have been destroyed by her restoration to health. Besides, would a maniac or an epileptick *sooner become acquainted* with the character of Paul and his associates than *those who were sane*?

All the circumstances go to prove that this damsel was under the influence of some supernatural agency.

Again, the circumstances mentioned in Acts 19. 13. seem to prove that there was a real possession. Certain of the vagabond Jews attempted to cure a demoniack by calling over him the name of Jesus, whom Paul preached. The demoniack (or the demon) said, "Jesus I know; and Paul I know; but who are ye?" And leaping upon them, he tore off their garments, and prevailed against them; "so that they fled from that house naked and wounded." These were seven sons of one man, together with the chief priests. Surely, then, there were enough of them to hold one insane person if that was all that needed be done. But the knowledge shown by this demoniack of Paul and of Jesus, and likewise of the importance of these pretended exorcists, together with the effects produced upon them, cannot be accounted for but by supposing that there was supernatural agency.

Again, the Evangelists relate, in a great variety of places, and forms, that persons possessed with demons were brought to Jesus; and that *demons departed from them* at his command. And Jesus also declared the same things, without any intimations that he spoke by way of accommodation to the prejudices of the people. I have already shown, that Christ and his apostles uniformly distinguished demoniacks from diseased people. I have also proved that demoniacks knew more of Christ's real character than those who had always been sane; and that they were almost the only persons in Judea who treated him according to his character. These things must be *accounted for in some way*. And what so reasonable as to admit supernatural agency?

Besides, Christ addressed demons as being in real existence; asked their names; commanded them, and rebuked them. Demons are represented as addressing Christ and beseeching him to permit certain things. And Christ forbade them to speak, because they knew that he was the Messiah. These things cannot be accounted for without admitting real possessions. For, to say that Christ adopted this language to make an impression upon the people; or that the *demoniacks* said what is here put into the mouth of demons, is to represent Christ as a deceiver, and his apostles as dishonest in the history they have written.

Again, when the seventy disciples returned from executing their commission, one ground of their rejoicing, was, that "even demons were subject to them through Christ's name." A fair opportunity was here offered for Christ to give his opinion concerning demons, and demoniackal possessions, if he had not believed in their reality. He might have said, very naturally and appropriately; "Though I have, in times past, spoken of demons and their agency, in accommodation to the prejudices of men: yet, I would by no means have you in doubt as to my real opinion, or permit you to think that your present joy has any thing for its foundation." But, instead of this, Christ proceeded to say, what would confirm them in their opinion; "I beheld Satan as lightning fall from heaven. Behold I give unto you power to tread on serpents and scorpions, and over all the power

of the enemy. Notwithstanding, in this rejoice not, that the spirits are subject unto you ; but rather rejoice that your names are written in heaven."

Again, when our Saviour was accused of casting out demons by Beelzebub, he replied ; that a kingdom, a city, or a family divided against itself must come to nought ; and that, consequently, if there were discords in the kingdom of Satan, like what there must be if one devil expelled another, the community of demons must come to an end. Now it is but folly to say of this representation, that Christ reasons according to the proposed principles of the Jews, and that it is impossible to determine Christ's opinion on the subject. For he immediately added ; " If I by Beelzebub cast out demons, by whom do your children cast them out ? But if I cast out demons by the spirit of God, then is the kingdom of God come nigh unto you. How can one enter a strong man's house, and spoil his goods, *unless he first bind the strong man ? and then he will spoil his house.*" As much as if he had said ; " If I by a miracle have expelled demons, the agents of Beelzebub, you ought to suppose that I first bound Beelzebub himself ; and then spoiled his household." Is it easy to make this mean any thing without admitting the agency of demons, and the doctrine of real possessions ?

I will grant, that for Jesus to have restored reason to the insane, and health to the diseased by the word of his power, would have been a display sufficient to evince to the world his mission from God, and the truth of that religion which he promulgated. But how much more splendid do his miracles appear, on the supposition that he controlled *all the powers of darkness ; that he cast down even the principalities of hell itself and triumphed over them ?*

In closing I cannot but express my abhorrence of that philosophy, " falsely so called," which is now attempting to destroy the simplicity of the gospel history. It is a time, when all who are set for the defence of the gospel, or who love the simplicity that is in Christ, should stand forth advocates of legitimate exegesis, and sound Biblical criticism. They should pronounce their veto against that plastick philosophy which would turn the most literal and explicit history into tropes, and figures, and any thing but what the sacred writers intended—that would make the scriptures as unintelligible and as frivolous as the sybilline oracles, and as uncertain as the responses from the temple of Apollo."

YOD.

FOR THE EVANGELIST.

This number was omitted by mistake. It should have appeared in the Evangelist for July.

ON A FALSE GOSPEL. NO. 5.

Is there not sometimes proclaimed a gospel, which gives a mistaken
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view of the work, which the Lord Jesus Christ came into the world to accomplish?

There is as much contrariety of opinion on this subject, as on almost any other. Those who deny the real divinity of the Lord Jesus Christ, assign him quite another work than do those, who believe him to be the mighty God. In one case, he fulfils in our stead the demands of the law, in the other, he obeys the law for himself. In the one case, he becomes a vicarious sufferer, and bears our sins in his own body on the tree; in the other case, his sufferings were only the finishing of his obedience, and had nothing in them that concerned us, or would procure us blessings. I believe most of those who consider him a creature, from the highest Arian down to the lowest Priestlian, assign him no higher work, than that of revealing to us the will of God, and especially the resurrection of the body, and setting us an example of that piety, with which God will be pleased. Now, if I need a Saviour to do for me more than this, then I need some other Saviour than theirs. If my sin must be atoned for, or I be subjected to the curse of the law forever, then I need a Saviour, who can, and who has, or will make that atonement. If when forgiven, my obedience will still be imperfect, then I need a Saviour who has been obedient unto death, and who was not under obligation to obey, in this manner, for himself, but whose obedience may be set down to my account. If my ruin had consisted merely in having lost a knowledge of God and of duty, it had been enough, if an angel had come down from heaven to teach me. Had I only needed a pattern of holiness, after which I might copy, one who was not God would have answered my whole purpose. But if the whole *heart* is faint, and the whole *head* sick; if our ruin consists in alienation of the soul from God, a good example can avail nothing, unless the heart is subdued to holiness. What can it avail, if there is set before creatures a perfect example of that purity and holiness, which they hate? Hence, when a Redeemer, who would only teach truth and perform duty, should have finished his work, he would leave untouched the main thing, which lost and ruined men need to have done for them, ere life and joy can spring up in their bosoms.

Unless the Saviour do more than this, his work does not differ essentially from what was performed by the prophets and apostles. They taught truth, and taught it infallibly; and they performed duty, and had their hearts been rendered perfectly holy, so that in their whole life there had been no failure, they would have been infallible in the other respect, and thus would have been each of them a Saviour, as really as he, whom many exhibit as their only Redeemer. But is this the truth? Has there been sent to our world a mere creature to be our Saviour? Did prophets foretell his approach? Did angels announce his ingress? Were all the nations expecting him? Did a voice from heaven point him out, as the expected Messiah? And still was he a mere creature? Was he sent merely to teach us the mind of God, and set us an example of duty? All this does not look exactly like the work of God. He is not accustomed thus to pour glory upon a worm, and give his honor to another. And no man, it would seem,

can have a deep knowledge of sin, and not feel his need of a higher Redeemer. The man, who owes ten thousand talents and has nothing to pay, needs an *able* deliverer. He who has incurred the curse of God, needs one to be his friend and Saviour, who can bear the curse for him. He, who has discovered, that he has a carnal mind, which is enmity against God, not subject to his law, neither indeed can be, feels his need of one to be his Saviour, who can remove the heart of stone, and give him a heart of flesh. And if the Bible can be understood, without the aid of a learned and subtle criticism, then God has there revealed such a Saviour; and if such a Saviour is revealed, then that gospel, which lowers down his character, till Deity becomes a worm, does but mislead and destroy immortal souls, and may be safely pronounced a *false gospel*.

C. A. D.

FOR THE EVANGELIST.

AN ADDRESS AT COMMUNION.

Psalm 65. 4.—*Blessed is the man whom thou choosest, and causeth to approach unto thee.*

The great question, which has occupied, both the seats of philosophy and the walks of common life, is, who is the happiest man; and how is the greatest sum of happiness to be obtained. Some have sought it in destroying one class of their feelings, and by cultivating an antipathy to all the finer sources of moral delight, and have rendered the soul callous to the purer and more benignant sentiments of the heart.—And others have cast away this stoical indifference, to the finer feelings of affection, and sought their happiness in opening their bosoms to the full impression of the things around them; and found their joys in the temporary and changing vanities of time and sin. Their motto has been, “Let us eat, drink, and be merry, for to-morrow we die.”—Some find their desires engrossed by the tempting objects of earthly honor, office and power;—some by fashionable splendor, houses, dress and equipage;—some by wealth, lands, and stocks, and merchandize; and many are forced onward, in a path they do not love, by the necessary calls of a family, or their personal wants.

The question, however, still remains unsettled, in the minds of most; and their hurrying, from object to object, and from pursuit to pursuit, declares unto us, that to *them* the path, which leads to happiness, is not plainly revealed. In this favorite and forlorn pursuit, sometimes men have resorted to the revealed will of God; and have there found the ultimate object of their solicitude. In the deep sentiments, which religion inspires, in the glorious hopes which it cherishes, in the blissful promises which it discloses, and in the purifying truths which it reveals, it becomes the source of the purest delight, and the most unchanging pleasure. Blessing, and glory and honour, and immortality

are its rewards. And the society, in which it lives and delights, are the spirits of the just made perfect, and the unsinners angels, and the unspotted Redeemer; and the revealed wisdom and knowledge, and benevolence of the Everlasting God. Where shall a mortal go for delight, if this will not give it. Earth can give him no such society,—no such scene, and Hell is the dark and desolate region of eternal sorrow. You may talk of quiet in your family; but there is no permanency to it,—you may speak of peace; but it is only the momentary absence of sorrow—the deceitful calm before the coming tempest,—you may speak of purity; but it is the purity of a depraved being; the shadow and not the substance. Every thing around us wears the livery of change, and vanity, and falsehood.

That man is blessed and happy, and that man alone, whom the Lord chooseth, and causeth to approach unto him.

His blessedness consists not in the things which are seen, and temporal, nor is his happiness founded on the beggarly elements of this world, but in the character of God; in the hopes, and promises, and purity which stand connected with it, in his revealed will. The office, for which he strives, is that of a servant of God—the honor is that of a seat at the right hand of his Saviour—the glory is that which is “incorruptible, undefiled, and which fadeth not away;” and the ambition is to unite in the song, which tells of the wonders of redeeming love, and unfolds the bright excellencies, that pertain to the King of Heaven.

The happiness, which he possesses, who approaches near to God, and holds communion with his maker, is the most perfect, which man is capable of possessing; for by it, he becomes assimilated to the character he contemplates. And the being like God forms our glory, our happiness, and our highest perfection. This, however, depends upon the manner in which he “approaches” his heavenly father, and thus I shall direct your attention, in the first place, to the *manner* in which we should approach God; and, secondly, to the *blessedness* of thus approaching him.

1. As to the manner of it, you are not to conceive that it simply respects the *form* of approach. Many approach the Sanctuary, and enter within the courts of God, and stand in the midst of his Temple, who never come near to God; and who form no acquaintance with the master of the temple. As well might they be buying and selling, and wandering up and down in the earth, as standing before the Lord so far as a *religious* approach to him is concerned. They utter the form of prayer, perhaps, and turn their countenances to the holy of holies, and kneel before God, but their thoughts, and perhaps their eyes, are wandering over the building, or ranging abroad upon their secular concerns—dreaming of some accomplished business, or forming some scheme of future conduct; and thus they are no nearer to God, than when immersed in the actual business of life, and weighed down with the fatigue and bustle of active exertion. “Be ye not deceived, God is not mocked.” And however you may appear before him, you will not *approach* his presence with truth, unless you bring with you a humble mind, and an obedient heart. Can that man approach God,

who thrusts his business between himself and his maker? Can that eye discover the beauty of God's countenance, which is filled with some earthly scene? Can that ear be ravished with heavenly harmony, which finds musick only in the din and bustle of worldly occupation?—Can that heart be full of Heaven and purity, which goes forth upon every object, except that of worship, and sends its desires to every scene, except where God resides? No, no, my friends, we cannot approach God, and we cannot find its blessedness, unless we have something besides the formality of presenting our bodies in his courts, or taking his name into our lips. No blessing is pronounced to our formality,—to our religion of habit, of education, or of imposing forms. God is a spirit, and unless you render to him the homage of your spirit, you do not worship him in spirit and in truth, and will not be accepted. As well might a lifeless body, be intruded into the presence of an earthly king for blessings and favors, as a man to come before the Lord with no preparation of heart for his service. It is the spirit, which God calls for. “My son, give me thine *heart*,” is the requisition. “No more vain oblation, incense is an abomination; away with your new moons and sabbath days; it is iniquity, even the solemn meeting.” Yes, we may clothe ourselves with the external expressions of religion,—we may bow our heads in fancied penitence,—and kneel in token of our humble hearts, but it is all vanity and a lie; hypocrisy and falsehood in the sight of God, unless the spirit is conformed to the outward act; and in the dust and ashes of humiliation, breathes forth its unspoken desires for the favor and the purity of God. O brethren, if you would have the blessedness of approaching God, beware how you come. No action, no feeling, will answer without the life-giving spirit,—no effort, no zeal will aid you an iota, without your soul is in the business—no cries, nor tears will avail, without the heart is loosened from the world, and with all its strength of affection fastened on God. When we “approach” God, the full tide of the soul must bear us onward, and at the foot of the throne it may come to its fullness, and its unutterable desires be satisfied in a glory, and a delight, which no tongue can relate, and no imagination conceive. Here we might speak particularly of the reverence, and the awe, and the humility, and the penitence, with which we should approach God, but if we come with sincerity and truth; our minds imbued with a proper sense of the being before whom we come, all these particulars are implied.

II. Let us then pass to contemplate the blessedness of thus approaching God.

We might here speak of the *honour*, bestowed upon us, in being admitted to the presence of the King of Kings, and Lord of Lords—to have for our friend the Lord of the whole earth; and to be on terms of intimacy with him who ruleth over all. We might look at our ruined state, and contrast this honour with our deserts; and see how the goodness and mercy of God is manifested on our behalf, and how we are exalted above our expectations and our deserts. But our blessedness does not consist in the honour, though they are connected.

Consider then, Brethren, the man, who approaches to God, forgets his own petty interests and the little peculiarities of his situation.

Coming into the presence of the Lord of the universe, he will not find his thoughts distracted, and his unholy passions agitated, by the small occurrences that usually disturb his serenity. He comes, subdued and humbled, longing for that peace, which surpasseth understanding.—And as the suppliant, who approaches the *throne* of an earthly monarch, bring, not the thoughts and feelings which agitate his mind, but is awed and humbled by the splendor and royalty before him, so in approaching God, we leave the world behind us, and have our souls filled with thoughts of purity and heaven. There will then steal over the mind a degree of serenity and peace, such as the world can neither give, nor take away. And when sorrow and anguish have entered the heart, (and who of us have not found our souls riven by their distresses,) we can go to God, with perfect assurance, that sorrow has no dwelling place in his presence, and that while we hold communion and fellowship with him, he will chase away our tears—he will calm our agitated mind—he will hush our alarmed fears—he will say unto us, “*My peace* I give unto you. Let not your heart be troubled, be not afraid.” Blessed is the man, that in such a season can approach unto God, and find himself absorbed in the contemplation of his character. Forgetting himself, as the inhabitant of a valley of guilt and misery, he looks only at the perfections, which burst upon his astonished and enraptured vision,—he is hurried away from the things of time and sin, and finds his enjoyment in the spiritual things before him—he drinks deep at the fountain of everlasting love—he gazes with unutterable delight on the bright visions of eternity, and is entranced with the glories of the heavenly world. Thus does his soul rise above its earthly state, and gather its consolations in a field where sorrow and sighing have no dwelling place, where all is bright and blissful.

Such is our constitution, that we are affected, by all those with whom we associate. By mingling in society, we become conformed to its principles, adopting its maxims, and subjecting ourselves to its dominion. And if the Christian holds communion with God, and frequently approaches him, he finds the blessedness of conformity to the image of purity and love. It is, by thus establishing intercourse with Heaven, that we shall find our hearts preparing for a residence among the spirits of the just made perfect;—that we shall find our passions are subdued, and our tempers regulated, and our imaginations purified, and our judgments rectified, and the whole moral and intellectual man purified. No one can tell the excellence of thus holding intercourse with purity and love,—the soul is lifted above itself—it attains the characteristics of divinity—it puts off its earthly habits, its grovelling desires, its sensual appetites, and finds itself purified, and ennobled, and exalted.

And where would you go, brethren, to obtain the mastery over sin and temptation, but to God. To whom would you approach, except to him, who hath said, “*My grace* is sufficient for thee.” We have found that riches take to themselves wings and fly away. We have learned, that our wisdom is folly, and our strength weakness. Our plans have been frustrated, and our desires have been thwarted, and thus vanity and vexation of spirit has been written on all the doings of

our hands ;—on all the imaginations of our hearts. To whom shall we go then, but to thee, O God. for thou only hast the words of eternal life ; and thou only, canst fill our souls with true consolation. Come then dearly beloved, approach God in the ordinance before us, and find in it all that blessedness, which comes of holy communion with our maker. Nothing is here to mar our delights, there is no sting that shall wound the heart, no sorrow that shall moisten the cheek, no fearful anticipation that shall chill the soul. But here, by faith, your eye may be feasted with the blessed city, with its gates of pearl, and its foundation of precious stones, and its streets of gold, with God for its sun, and Christ for its everlasting glory. And there is the musick of angels, and the songs of the heavenly host, and the pure praises of redeemed spirits, and the symphonies of harmonious spheres, and the voice of universal praise, from all things that are, or can be, which delights and ravishes the ear of him that approaches God. And there are the blissful employments, and the holy joys of angels, in which he participates. And there are the redeemed spirits, and the cloud of witnesses, and the company of the martyrs, and all the blessed, and the holy with which he can hold intercourse and high communion.—And, finally, Heaven shall open, and he shall enter, and the Saviour shall welcome him to his mansion of love ; and the heavenly host shall be his companions, and God, even *God*, shall say, “Well done, good and faithful servant,” and the Saviour shall seat him on his right hand, and then the glory, which is unutterable, commences—of which we can only say, eye hath not seen, nor ear heard, nor the heart conceived, what God hath prepared for the man whom he delighteth to honour.

J. W.

FROM THE UTICA CHRISTIAN REPOSITORY.

THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

(Continued from page 315.)

CHAPTER VI.

Th. If the death of Christ was not a punishment of the sins of men, how does it have any efficacy in procuring their discharge ?

In. It is an expedient, devised by infinite wisdom to answer the end of punishment, without the actual infliction of that punishment, so that mercy may be exercised in remitting that punishment, by a true and proper forgiveness.

Th. How does it answer that end ?

In. When Christ voluntarily submitted to die on the cross for sinners, he thereby magnified the law and made it honorable ; inas-

much as his death shows the evil of sin, and how God feels towards it, in as clear a light, (considering the dignity of his person,) as the execution of the penalty of the law upon the sinner could have shown it. It thus answers the end of punishment, and opens a door of mercy to a perishing world.

Then I perceived that the interpreter bid the pilgrims remember the things they had seen and heard. So he gave them refreshments, and lodged them all night; and in the morning, he questioned them in many words, out of the King's book, and further instructed them in his statutes, that they might know their Master's will, and do it, and be found faithful unto the end. So he dismissed them to go on their way, after having given them a caution to beware of the arts of three sisters, *Hypocrisy*, *Carnal Policy*, and *Heresy*, with whom he told them they would be likely to meet in some part of their journey. So they gave him many thanks for his instructions and counsels, and departed.

Now I perceived that they had not gone far from the interpreter's house, before they saw a stile over the wall, on the right hand, on which was inscribed, "THE HYPOCRITE'S HOPE." And while they stood looking, behold three men came along to that stile, and came over the wall by it into the King's highway, of whom Thoughtful and Ardent had some knowledge in the city of Destruction, and whose names were *Feel-well*, *Love-self*, and *No-law*. Then *Feel-well* came forward to shake them by the hand, and said,

F. w. How do you do, neighbours? You are going on pilgrimage I see. And so am I. I rejoice to meet you. The pilgrim's life is a happy one. I *know* it is. I wish the whole world would only try it.

Th. I believe that pilgrims have their comforts, and their sorrows; and both peculiar to themselves.

F. w. That they have their comforts, I *know*. But this is too cold a word: they have their joys. But that pilgrims should have any sorrows, I do not understand. If they do, it must be because they have so little faith.

Th. I am sensible that if I had more faith in God, more true confidence in him, and were more willing to be at his entire disposal, I should have less trouble of mind. But when I have the clearest views of God, I have also the clearest discovery of my own vileness; and that fills me with the deepest sorrow for my sins. I loathe and abhor myself, and grieve that I have dishonored my Lord and King.

F. w. I perceive that you do not understand me. I mean by faith, the belief that *my* sins are pardoned, and that I shall be received at the gate of the Celestial City. I *know* this, by my own feelings. And therefore I am full of joy.

Th. You seem to be very confident that you shall be received at the Celestial gate. But I am afraid you will be disappointed; for I perceive you did not come in by the door, but climbed up some other way. You have come over the stile of the hypocrite's hope; and I apprehend your end will be according to your beginning.

F. w. If we are in the way, we are in it ; and it matters not how we came in. I therefore cordially embrace you as a brother pilgrim, though you feel so uncharitable towards me. But I doubt not that the way we came is as good, if not better than yours: I am certain it was much more agreeable. For, though we heard Evangelist as well as you, we did not like his preaching, and we could not bear his directions. And if we had heard no other, we should never have been persuaded to set out on pilgrimage. But we chose to hear every one that we could. I liked Doctor Smooth-man pretty well ; but he had not zeal enough. I did not like Doctor Soothing, because he would have me wait the King's time, and I was for doing something at once. I did not like Mr. Save-all, because he would have us all stay in the city till it was burned, and then go by a short way, to the Celestial country, in a chariot of fire. I did not like the mode of conveyance. But I disliked Evangelist more than all the rest ; and I have no doubt that he hinders more from going on pilgrimage, than even Mr. Save-all himself. But I liked the man they nick-named Mr. Blind-guide, but whose true name he told me, is *Guide-to-the-blind*. He pleased me exactly. He told me of this way into the way, by which we have come. And he furnished us with a conductor called Repentance, who accompanied us as long as we had need of him, even to the house of Mr. *Self confidence*, in the village of Peace-in-believing, which we entered by the gate of Experience, and where we lodged one night, and saw glorious things. From that place to this stile, over which we have come, the way has been smooth and pleasant.

Here Ardent sighed deeply and shook his head. Then Feel-well said to him ;

F. w. What is the matter, brother Ardent ?

Ard. I remember Mr. Blind-guide, to my sorrow. I disliked Evangelist's instructions at first, as you did, and went to Mr. Blind-guide for directions. He sent me, as he did you, to the village of False-peace, where I abode with Mr. Self-confidence a considerable time, and having returned to our city, I was well nigh lost forever.

F. w. Aye, true indeed. You fell away : you turned back. Had you only kept on as I have, all had been well. Hold on, and hold out, is my maxim ; and that I am determined to do, till I reach the Celestial City, and shout hosannas to the King of Glory.

Love-self. If I only get through at last, I shall be satisfied ; though I confess I have not always the same confidence of it that brother Feel-well has. I have my doubts occasionally, which make me very unhappy while they last. But I feel better since I have got over this stile, and find myself safe in the King's highway.

No-law. I have no doubts, and never have had, since we got to the village of Peace-in-believing. It was there revealed to me in a dream, the night we lodged with Mr. Self-confidence, that the Prince Immanuel had taken all my sins, and given me all his righteousness. If I step occasionally out of the way, it never troubles me any, since I know that the Prince Immanuel bore the punishment of it all.

By this time, I perceived that the company drew near the cross, and had a view of Him who bled thereon. And I thought they all appeared to be more or less moved at the sight, but expressed their feelings in different ways. Feel-well jumped up and down, and clapped his hands, and shouted aloud. Love-self sat down and contemplated the sight with a cheerful countenance. No-law stood and looked attentively, but without much emotion. Ardent wept aloud; and Thoughtful stood apart, looking intensely at the cross, with a countenance of deep solemnity, while a few tears trickled down his cheeks.

Oh, (said Feel-well,) how can I express my joy at this sight? It fills my soul with ecstasy. I see here the assurance of my acceptance at the Castle gate. There hangs the man who died for me. How can I help loving him for his great love to me? Let those hold their peace who cannot feel. I want a religion that I can feel. And I thank the king that I do feel his love shed abroad in my heart. Glory to the King! Glory to the Prince who died for me! Glory! Glory!

Now, (said Love-self,) I see my title clear. I see my sins removed. He bore them all for me. By his obedience to the law in my room, I am justified and accepted. I will doubt no more.

Here (said No-law,) I see how unnecessary are good works. The finished righteousness of the Prince Immanuel does not need any additions of ours. I read that he justifies the ungodly; and I come to be justified as ungodly. I make no pretences to any righteousness of my own.

I see here (said Ardent,) the effect of my sins. They pierced the hands and feet of the Prince of Life. They inflicted those cruel wounds which seem to bleed afresh, as I look upon them. In view of this scene, how vile and hateful my sins appear! Oh that my head were waters, and mine eyes were fountains of tears, that I might weep day and night for my base ingratitude. How vile I am! How loathsome I appear to myself!

Here, (said Thoughtful,) appears the great evil of sin. It occasioned the death of the King of Glory. Here I see the great love of God to a sinful world, in giving his only begotten Son to die for them. Here I see the infinite condescension of the Prince Immanuel, who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich. Here I see God's regard for his law, the honour of which was maintained at such an expense. From this scene, we may draw motives for a holy life; for how shall we who are dead to sin, by the cross, live any longer therein.

BUNYANUS.

FROM THE CHRISTIAN MAGAZINE.

SUCCESS OF MISSIONS. NO. III.

Mission at Serampore.—This mission was commenced in the year 1793 by Mr. Thomas, a pious Surgeon, and the Rev. Mr. Carey.

Mr. Thomas had spent some time in India, and knowing their degraded condition, was desirous to do something for their relief. Under the patronage of the English Baptist Missionary Society, they sailed for Calcutta, in June, 1793. The scene of their labours was among a vast population, whose cruel rites and debasing superstitions were truly shocking. There was every thing in the state of Hindoostan to discourage the missionary. Their rivetted belief in the antiquity of their own religious institutions, the extent and monstrous absurdity of their mythology, their superstitious reverence for the Gods, the Priests, the Sacred Books, and a thousand other consecrated objects, render them utterly averse to any new view of religion. Their extended system of polytheism, their law of Cast, forbidding all intercourse between different tribes, their numerous dialects, and many other obstacles found in the character and institutions of the Hindoos, seemed to render the prospects of the missionaries almost hopeless. To the introduction of a system of theology, far less imposing and less congenial to their feelings, against the reverence they held for their own institutions fostered by every early association, and the long antiquity they claim for them, there was a difficulty of a most formidable nature. In the words of the lamented Ward—"Did ever any cause appear more hopeless? I well recollect this was the exact feeling when I arrived at Bengal. Every where we were advised to go back. Even some good men thought the attempt utterly impracticable." Having all these difficulties to contend with, immediate success could not be expected. A considerable time must be allowed for the missionaries to learn the language, to establish their character and acquire the confidence of the natives. "At the close of the seventh year," says one of the missionaries, "not one native appeared on the side of Christ, not one respecting whom we could indulge the least hope, that he was under christian impressions." Soon after that time they began to see the fruit of their labours. Our design does not require, neither will our limits permit us to enter into particular detail. If we take only a glance at the present missionary stations and the circumstances attending them, we shall see a pleasing contrast between the present and the former state and prospects of Hindoostan. For the last twenty years the mission has been making a gradual but steady progress. It has now nine stations in *Bengal*, several in the *upper provinces*, and three in the *Islands of the Indian Ocean*. The number of converts to the christian faith has been very considerable. More than a *thousand* persons have been initiated into the christian profession, and more than *six hundred* of these were formerly idolators or Mahometans. About *fifty* heathen converts are qualified for, and engaged in, superintending stations, and a number of the converted Hindoos have died happy in the faith of Christ, some of them leaving cheering evidence that they have gone to reap the rewards of the faithful. So many missionary stations in the heart of the Pagan world, and so many hundred Hindoos who have renounced Cast from their conviction of the truth of Christianity, are the most solid proofs of success that can be given.

If we now consider the other favourable changes that have taken place within twenty years, we shall see that many of the grand obstacles to christianizing India, are removed. The opposition of government has ceased, and authorities are now decidedly friendly to the mental and moral improvement of the natives, affording the most important aid to the missionary establishments. Institutions designed to facilitate the progress of missionary operations have been established and multiplied. The following Societies have been formed: The Calcutta Auxiliary Bible Society, which has published several versions of the scriptures in the Asiatic languages:—There are also Auxiliary Bible Societies in Madras, Bombay, Columbia, Soomatra, Malacca, the Isle of France, Penang, Batavia and other places. —The School Book Society, the object of which is to furnish schools and the natives generally with books:—The School Society for the extension of schools among the natives:—Two Missionary Societies have been formed at Calcutta, and some funds raised in India for their support.

Other institutions have been reared by christian charity, and by the common blessing of God, will ere long send forth the pure waters of life to fertilize the whole surrounding country. A college for Arabic literature, and the Calcutta Free School, and other Schools are in successful operation, and not less than 20,000 heathen children are now under instruction in India.

The missionaries have also established a College at Serampore, to which the heathen youth, from various parts of India, are flocking to receive the benefits of a liberal education.

By the instrumentality of the Bible Societies, five years ago, the Bible had been translated, in whole or in part, into *forty four* different languages. In that of Bengal and Orissa, spoken on a moderate estimate by about thirty millions of people, the whole Bible is printed and extensively circulated.

Now in view of these facts, have we not substantial proof of the reality of success? When we consider that already more than a thousand Hindoos have been converted to the christian faith, that there are so many missionary stations, so many societies and institutions whose object is to facilitate the means of instruction, so many bibles making their way through the empire of Satan,—that translations are daily advancing—that education is extending its operations in the most rapid manner,—and that converts from these heathen are almost daily added to the christian church; are we not taught that the most formidable difficulties are already removed, and that this grand apparatus will soon effect a moral revolution throughout all British India? Christian villages, composed wholly of native converts have already been contemplated, and every thing indicates the approach of a vast change in this spiritual wilderness. In view of what has already been accomplished, and of what is in operation, the christian may anticipate the final triumph of christianity in India, and rejoice in the prospect, that “her wilderness will soon be like Eden, and her desert like the garden of the Lord.”

But, notwithstanding these facts which are so cheering to the friends of missions, it has been asserted that "no success has attended this mission." Just at the time when the christian world had learned by the testimony of indubitable facts that the missionary cause in India was progressing with unexpected rapidity, we hear it said, "this mission has proved unsuccessful." The Christian Disciple, after having assumed as a fact, that, this mission had exerted no favourable influence upon the character and condition of the Hindoos, find the cause to be the idolatrous character of the religion of the missionaries. "The cause" to use the words of the Disciple, "of the disappointment of missionary endeavors, we conceive to be deeper than in any want of support for the undertaking, or of ability in the agents. We apprehend that there exists an insurmountable obstacle to the success of missionary operations in India in the character of the systems which have been offered to support the old Idolatry. The Hindoo religion is a religion of mystery and imagination. When overthrown it will not be by another faith of the same character, but by a faith founded upon evidence and not opposed to reason. Pure and not orthodox christianity is the system which will evangelize India." And again this work says, "It is one of the weighty reasons why we wish and pray that the various systems of orthodoxy may be supplanted by a purer faith, that they present the great obstacle to the diffusion of christianity over the world." It does not come within our own province at this time to notice the liberality of the above remarks. From the facts already mentioned, it will be perceived that both the premises and conclusions are wholly gratuitous. We do not say that the liberal belief would not spread more rapidly. Perhaps it would. But it would still remain a question whether the cause were not to be found in the circumstance, that it had so little in it to distinguish it from natural religion,—or that it does not inculcate a morality so rigid and pure, and so averse to all the corrupt propensities of the Hindoos. They would probably have less objection to embracing a system of christianity which would allow them to retain Cast, and some other of their absurdities. Our limits will not permit us to enlarge upon this subject. We can only express our regret that the editors of this liberal work should gratuitously assert that no success has attended this mission, for the apparent purpose of building upon it an argument against the orthodox system. We say apparent purpose, for we would not charge them with intentional misrepresentation. The orthodox system they consider as "the great obstacle to the diffusion of christianity over the world." We have no disposition to form any invidious comparisons. But as the orthodox system has been considered "the great obstacle to the progress of missionary efforts and success," we may here ask, of what class of christians have been the missionaries to the heathen in this and other countries, in the present and past ages? Who are they that have imbibed a missionary spirit and have sacrificed all the endearments of kindred and home, to wear out their lives in an inhospitable clime and among an idolatrous people, for the purpose

of bringing them to a knowledge of Christ? Who are they that are now beginning to feel their obligations to send the gospel to the heathen? Who are engaged in concert for prayer in behalf of the heathen? Whence this marshalling of so many forces and this furnishing of so many treasures? Whence so many missionary stations in heathen lands, and so many already brought to a knowledge of the christian religion? Which system of faith produces the greatest degree of pity and compassion for the heathen, and which is now facilitating the progress of christianity in so many parts of the world? Is that system of belief which has done all this to be accounted the grand obstacle to the diffusion of christianity?

But notwithstanding all that has been expended, and done, and suffered in this good cause, they who have been engaged in it are charged with the want of success, and this is attributed to their system of belief. But it will be seen from the facts already referred to, and more fully from facts we shall hereafter notice, that the charge is unfounded, and the inference of consequence untrue. Every man who will bestow proper attention on this subject in examining the authentic missionary documents, will perceive that this, as well as other missions, has been attended with great success. This success was not immediate, and it was not expected. Nor do we claim perfection for the missionaries. "In a work of such magnitude, in which so many parts are to be fitly joined together, there doubtless may have been many errors committed by those who had every thing to learn by experience. And it would be most unreasonable to expect that the whole plan should go into magnificent operation without embarrassment, and the many millions of India be converted without delay. We have seen from well attested fact that as much has been accomplished, as could reasonably have been expected. God has approved the work and bestowed his blessing. If facts are to test the truth and efficacy of the system, that system which has accomplished so much is entitled to our confidence and belief. We close this number by referring the reader again to a fact connected with the mission of the United Brethren. While they preached only the *morality* of the gospel they had no success. But no sooner did they preach "*Jesus Christ and him crucified*," declaring unto the Greenlanders the word of reconciliation in its native simplicity, than they beheld its converting and saving power. This reached the hearts of their audience, and produced the most astonishing and happy effects."

W.

FROM THE CHRISTIAN SPECTATOR.

BIOGRAPHICAL SKETCH OF THE LATE DR. SMALLEY.

The following memoir was found among the manuscripts of one who, like him of whom he speaks, now rests from his labours. It

was written by the colleague and successor of Dr. Smalley,—the Rev. Newton Skinner, who died suddenly on the last of March, deeply lamented by his people.

John Smalley was born in the north part of Lebanon, now Columbia, Conn., June 4th, 1734. His parents, Benjamin and Mary Smalley, were both professors of religion, and sustained a good Christian character—his mother in particular was considered eminently pious. From her frequent conversations, he received early religious impressions; but what affected his mind more than all that she said, was, his discovering her, as he entered a certain apartment of the house, in a kneeling posture, engaged, as he supposed, in prayer.—This made an impression upon his mind which was never erased; and when, not long before his death, he gave the writer this account, it was apparently with the most tender emotions of filial gratitude—the greatness of the man seemed for the time to be lost in the affection of the child. He also received very deep religious impressions under the preaching of Mr. Whitefield, whom he heard for the first time when he was about six years of age. Upon hearing him again, some years after, he was still astonished at his eloquence; but he was led to fear that his manner was better calculated to move the natural passions, than to produce a zeal according to knowledge.—He observed, however, that the preaching of Mr. Whitefield gave a reality to things invisible, which he had not before seen. In the judgment of his own minister, the Rev. Eleazar Wheelock,* he became pious at a very early period; but this he himself always thought doubtful; and he did not build his hope upon what he then experienced.

As it is both pleasant and instructive to trace the progress of great minds from the first dawns of intellect to their highest attainments, it is to be regretted that this cannot be done in the present instance. Of his early advantages little is now known; but they were, probably, no greater than what were then common. When young, he was put out to learn one of the mechanic arts, which he might have pursued through life, had not God designed him for a different employment, and found for him a gratuitous instructor in Mr. Wheelock. That benevolent man, perceiving him to be a youth of fair promise, kindly offered to assist him in his preparatory studies; and at the age of eighteen he became a member of Yale College. While an undergraduate, his father lost his little property, by being surety for others, and he would have been constrained to relinquish his studies, if Mr. Stiles, who was then a tutor,† had not become his patron and benefactor. But pecuniary embarrassments did not form the only, nor the least subject of his anxiety, during that period. His mind was extremely exercised upon the things of religion, especially upon

* The founder of Moore's school in Lebanon, which was removed to Hanover, New Hampshire, and afterwards became Dartmouth College, of which he was the first president.

† Afterwards President.

the doctrines of human depravity, election, and moral inability.—He was led to reflect that he had taken the doctrines of the gospel upon trust; and, on examination, he discovered the opposition of his heart. After passing through a scene of darkness and distress, he perceived, by reading President Edwards on the Will, the distinction between natural and moral inability, saw the doctrines of the gospel clearly, and felt, as he thought, a spirit of reconciliation to them. He then experienced what he used to call his second conversion. From that time he dated an enduring hope of an interest in Christ, and while he was in college made a public profession of religion.

Soon after taking his first degree in 1756, he commenced the study of theology, under the direction of that faithful and distinguished servant of Christ, the Rev. Dr. Bellamy, of Bethlem, Conn.; and shortly after receiving license he was invited to preach in the second society in Berlin, Conn. He was ordained, and a church was organized in the same society, April 19th, 1758. Thus in the providence of God, he received the charge of the church in that place in its very infancy, and he nourished it with “the sincere milk of the word.”

He married Miss Sarah Garnsey, daughter of Peter and Anna Garnsey, of Bethlem, in 1764; by whom he had six children,—all daughters. One died in infancy, another in childhood, and a third at the age of 38; the other three are still living. His wife, who was hopefully and professedly pious, died in 1808, in the 68th year of her age.

The first sermons which he had published, were two on natural ability and moral inability, in 1769. These sermons were read with interest, and they probably cast more light upon the subject, than any other publication at that time.* Not much has been said or written since upon the same subjects which may not be found in them; and they may still be read with profit by every humble inquirer after truth. Though the author was then but thirty-five years of age, the sermons exhibit a maturity, depth, and richness of thought, and a clearness and force of reasoning, seldom surpassed by persons of any age. The subjects were then comparatively new, and they were much less understood than they are at present; but the author of these sermons appears to have been complete master of his subjects, and he presents them in so clear a light that they may easily be comprehended. To the change which took place about that time, in this part of the country, from semi-arminian to sentiments more strictly Calvinistic and evangelical, he probably contributed as much as any other man. The next event which deserves to be noticed, as being intimately connected with his labours among the people of his charge, was the special attention to religion which took place among them in 1784. The attention continued almost a year, and about forty were hopefully made subjects of di-

* They were republished in England, translated also, and published in the German language.

vine grace. Of that number, the greater part have fallen asleep, but some remain to this time, and still remember with gratitude the unwearied labours and fatherly care of their pastor during that period, while they ascribe the glory to God. The next sermons which he presented to the public, were two, in opposition to the doctrine of universal salvation, delivered at Wallingford, and published, one in 1785, the other in 1786. These sermons, although they were designed to expose the fallacy and danger of an old error, cast new light upon the subject, and were read with no small degree of interest. In 1787 he delivered the *Concio ad Clerum* in the college chapel at New Haven, on the perfection and usefulness of the divine law ; which was published and well received. His sermon, delivered on the anniversary election in 1800, contains some of the best practical remarks on the evils of a weak government ; and few sermons, delivered on similar occasions, have exhibited more penetration and reflection, or a more thorough acquaintance with human nature. Not far from this time he received the degree of Doctor of Divinity from Nassau Hall.

His first volume of sermons was published in 1803. This volume exhibits his characteristic greatness, and it may be said to contain the principal results of his theological studies. He well knew in what his talents consisted, and here we find their energies concentrated. In the choice of his subjects, he was judicious and happy. He selected those which best suited his genius, and to which he had chiefly devoted his attention. He attempts in this volume "to explain the leading principles of revealed religion,—to show their consistency, reasonableness, and importance ; and to guard them against dangerous misconstructions and false inferences." How he succeeded in this attempt, the Christian public have favourably decided. But few, if any, volumes of sermons, especially upon the doctrines of the gospel, which are unentertaining to most readers, have received a more extensive circulation, or been read with more interest and profit. This volume exhibits the doctrines in a connected view, and it may be said to contain the essential parts of a system of Christian theology. It will be read with benefit by the theological student, and it would be found useful in every family.

His second and last volume of sermons, "on various subjects," was published in 1814. This volume was prepared for the press under unfavourable circumstances ; the infirmities of age had impaired the vigour of his mind, and, in a measure, disqualified him for that close application and those mighty efforts, which he used to make in the midst of life. But even this volume reflects the light of his superior mind, though it be as the light of the setting sun.

Besides the writings which have been noticed, it is believed there were no others, which he gave to the public, except miscellaneous pieces in the Connecticut Evangelical Magazine, and a few, perhaps, in the Theological Magazine published in New York. Of the former excellent publication he was for several years one of the editors.

Dr. Smalley performed the stated services of the ministry, with

very little interruption, till the autumn of 1808, being from the commencement of his ministry, a term of a little more than fifty years. After that time, he preached occasionally till September 26th, 1813, when he delivered his last sermon, on a funeral occasion. From the time that he finished his last volume of sermons for the press, he wrote but little, if any ; but he continued to read daily and with avidity, till he was disabled by a paralytic shock. This entirely deprived him of his reason for a few days ; and it was never fully restored, though he had some lucid intervals, in which he expressed his submission to the will of God and an humble hope of an interest in Christ. From the time of this attack he lingered about nine days, till the first of June, 1820, when he finished his earthly course, having almost completed his eighty-sixth year. He had survived, by several years, every person who was active in inviting him to settle in the work of the Christian ministry. He had survived his public labours, and perhaps in the judgment of some, his usefulness ; but it is not perceived how a person can live too long to be useful, who continues humbly to pray for the peace and prosperity of Zion.

In his person, Dr. Smalley was rather above the middle stature, and well proportioned. The expression of his countenance, especially of his eyes, was strongly marked with intelligence ; his constitution was distinguished by unusual vigour and firmness. He was truly a man of genius, capable of original reasoning, and of penetrating where the way had not been pointed out by others. His perception was acute and clear, his judgment sound, and his memory in a good degree retentive. He was not destitute of imagination, though it was generally kept in subjection by the superior force of his argumentative powers. He had a logical mind, adapted to the thorough investigation and elucidation of deep and intricate subjects ; yet he had a vein of wit, which, though it was sometimes severe, was generally directed against such errors and follies as seemed, to him at least, to repel every other attack. His mind was likewise distinguished by independence and decision. He thought for himself, and his decisions, because maturely formed, were not easily changed.

As a man, he had failings ; without them, he would have been more than a man. Like most men of strong minds, he had also strong passions ; and if these sometimes carried him too far, he was afterwards sensible of it, and he endeavoured to keep his passions in subjection to the dictates of reason and the precepts of religion. His manners were plain and unaffected. In his intercourse with men, he maintained a strict regard to truth and justice. In his domestic and social relations, he was affectionate and kind ; and though he spent the most of his time in his study, he was fond of society, when he felt himself at leisure ; and his conversation, which was frequently enlivened with sallies of humour, was both instructive and entertaining.

Concerning his personal piety, he said but little, and did not wish to have much said after his death. When he spoke of his religious

experience, it was in private, and with apparent modesty and distrust of his own heart. He was habitually inclined to look upon the dark side of his character ; he fully believed that "the heart is deceitful above all things," and this led him to fear, lest he should be deceived. In his conversation and preaching he said so much about false conversions and false hopes, that some were almost led to doubt, whether he believed the doctrine of regeneration ; but no person believed this doctrine more firmly, and he uniformly expressed a prevailing and comfortable hope that he had experienced this change. He was utterly opposed to high professions, and to all ostentation in experimental religion. In the latter part of his life, in conversation with the writer, he observed, that his having when he was young heard many say much about their personal religion, had probably led him into the opposite extreme of saying too little. He thought it better for men to show their faith by their works, than in mere words ; and he appeared conscientiously to perform what he believed to be his duty. Of him it may truly be said, that his religion shone the brightest as his sun was setting. Thus, in this servant of Christ was hopefully united genuine piety with distinguished talents, which made him truly great.

As a student, he was indefatigable. His health and strength permitted him to indulge himself in the most intense application. His study was his home. His time and attention were principally devoted to theology. Though he was acquainted with other subjects, the character and will of God, and the character, duty, and salvation of men, as revealed in the scriptures, were the chief subjects of his investigation. These he viewed as being more important and interesting than any others, and they occupied all the powers of his soul. He did not content himself with examining a subject superficially ; but whatever engaged his attention, he applied to it the whole force of his mind.

As a preacher his manner was not popular, especially with strangers ; but amends were made for this by the richness of his thoughts. He was, however, very acceptable to his own people : —it was seldom that they listened to another with equal attention and interest ; and under his ministry they acquired the habit of paying uncommon attention to public worship and preaching. The plans of his sermons were natural and clear, and they were filled with such ideas as arose out of his subjects, and with appropriate passages of scripture ; so that his hearers could easily perceive the object he proposed, and how he attained it. His preaching was generally addressed to the understanding, and when he made appeals to the conscience and heart, he was careful to prepare the way by imparting all needed instruction. He was afraid of that religion which consists merely in zeal without knowledge ; and his preaching was designed and calculated to guard his hearers against it. To exhibit the truths and doctrines of the gospel, and guard them against prevailing errors and fallacies, was his great object ; and his chief excellence as a preacher, consisted in explaining, proving, and defending, those truths and doctrines ; and this he did with admirable perspicuity and force.

The doctrines which he cordially believed and fully taught, and which formed the principles of his conduct and the groundwork of his hope, were, that there is one God, possessing to an infinite degree very possible perfection, and existing in three coequal persons, who made, preserves, and governs the world : that the scriptures of the old and new testaments were given by divine inspiration, and are the only infallible rule of faith and practice : that, in consequence of the first apostasy, all men by nature are entirely sinful and under condemnation : that the Son of God, in human nature, made an adequate atonement for sin : that salvation is freely offered to all, and that all, while in an unrenewed state reject it : that God exercises his sovereign pleasure in the dispensations of his providence and grace : that, from eternity, God chose certain persons to salvation : that men must be renewed by the Holy Spirit to qualify them for the service and kingdom of God : that repentance and faith proceed from a new heart : that all who are renewed, will be preserved in a state of holiness, according to his promise, by the power of his grace : that holiness, consists in conformity to God, and sin, in any departure from him : that disinterested love is the essence of holiness, and selfishness the essence of sin : that salvation is all of grace, through faith in Christ : that the means of grace are important, as it is in attendance upon these that God usually communicates grace to the heart : and that believers will be completely and for ever happy after death, and unbelievers equally miserable.

Though few men have manifested more disposition or ability to go thoroughly into the investigation of intricate subjects, he was generally ready to stop, where the scriptures and common sense would lead him no further ; and thus he avoided those metaphysical subtilities and curious speculations which are prescribed by no rules, and which lead to no very useful result.

As a theological instructor, he was resorted to by many young men who wished to be qualified for the ministry ; and with him they pursued their appropriate studies much to their advantage and satisfaction ; and laid the foundation of that knowledge, which by the blessing of God, has contributed to their different degrees of usefulness and eminence.

As a theological writer, he may justly be ranked among the first in this or any other country. Though the writings which he has given to the public are few compared with those of many other distinguished divines, they may not on this account have less merit, nor be less useful. After the detail which has been given of his writings, only a remark or two will be added, with a design to present their character at one view. If the writer of this memoir does not mistake, they are distinguished by more than a common share of originality, by depth and clearness of thought, by the knowledge which they discover of the truths and doctrines of the gospel, by common sense, and by sound reasoning. As to his style, it was suited to his writings, which were chiefly didactic ; it was concise,

plain, and nervous. The most of his publications are well known, and their merits duly appreciated ; and while they have done much good, and may do still more, they have erected a lasting monument to his memory.

FROM THE NEW-YORK OBSERVER.

CONNEXION BETWEEN DOMESTIC MISSIONS AND THE POLITICAL PROSPECTS OF OUR COUNTRY.

*An Address before the Society of Inquiry respecting Missions, in the
Theological Seminary, Andover.*

The present day is one of peculiar interest, not only to individuals and to Christians at large, but to nations. In justification of this remark, I might refer to what is acting on the southern part of our continent,—to what is acting in Europe, and on the Morea,—and to the feeble light that is beginning to glimmer on the dark horizon of Africa. I might tell how, in South America, the spirit of liberty is starting up here and there, as if by inspiration, and how in Europe, here Sovereignty holds its sceptre with a trembling hand, while its throne totters with decay, and there, the shades of departed heroes are flitting across the dreams of their suffering sons, or hovering in the breeze that waves the white flag of Ipsara. But to dwell here would be foreign to my purpose.

Commotion in one place, and in another deep suspense, seems to characterize the present period ; and we may well ask, what will be the result, and how will that result affect our nation ? Is there nothing for us to fear ? Are we at a safe remove from every source of evil ? Is there no danger of our being drawn into those little eddies, which yet may gather into one, and swallow half Europe in their vortex ? Few will hesitate to say, that from abroad there is none.

But this does not satisfy the mind of one who would perpetuate his country's liberties to posterity. We are, indeed, safe from abroad, but are we also safe at home ? We stand alone among the nations of the earth, under a government wholly peculiar ; and we would almost dare to open the leaves of fate, and read our history in the language of prediction. We resort to the record of the past, as if impatient to foresee the future. Here is the result of six thousand years of change, we have a page, that, like the seaman's chart, stands full of way-marks. Nations have risen, flourished, and disappeared. We can look back and see what caused them to spring up, and what destroyed them. With these way marks before us, we almost feel secure in our lonely greatness, and love to figure on the blank page of our futurity. But whether the scenes which fancy so often pictures there, are to be realized by us, although a problem, is, I would hope, a problem of no doubtful solution.

When we look at the history of free governments, and reflect that such is the one under which we have embarked, we are ready to say, rocks and dangerous shores are in our course. So, indeed, there may be,—but while the wrecks of former republics are floating around them, shall we rush blindly on, till roused by an outcry, as we go down the whirlpool? These examples, however, are not the only or the principal things to which we may look for safety. For in what is the only sure foundation for the perpetuity of a republican government laid? Is it not in that which preeminently distinguishes us from all other republics,—the influence of the Gospel,—the diffusion of knowledge and virtue through the great body of the people?

In the remarks which follow, I shall

1. Very briefly bring to view some of the principal causes on which the perpetuity of a republican government depends;
2. Hint at the agency of these causes in making us what we are; and
3. Glance at the prospects of our nation, considered as depending on these causes; adding such thoughts as may be suggested.

1. In the first place, then, let us inquire what are some of the principal causes on which the perpetuity of a republican government depends.

To ascertain this, should I refer you, where you have often been referred, to Sparta, Athens, Rome, and Carthage:—should I speak of their greatness, and their fall, and ask you why they fell, you would doubtless ascribe it to the want of what alone can save a government vested in the hands of the people—the elevating and purifying influence of the Gospel. The growth of these states was forced, and their existence maintained, like that of a man supported by powerful stimulants instead of healthful diet. They stood, because a powerful rival, mortifying their pride, and spurring their ambition, or a formidable enemy threatening invasion, for a time made their brow brass, and their sinews iron. They fell, because they no longer felt this stimulus. Carthage ceases to glitter in the sun; the light reflected from her countless domes, ceases to dazzle the eye of her envious sister across the Mediterranean, and Rome sinks in luxury and debasing vice. Her miscellaneous multitudes have not enough of virtue and intelligence to regulate their conduct, when, freed from excitement they come to repose securely in the bosom of affluence. They want what alone can guide and save them, the simple but sublime rules of life, and principles of virtue and liberty, contained in the Gospel.

Or should I come down somewhat from this remote period;—should I refer you to the republics of Venice, of the Hanse, and of Holland, and ask why they were compelled to recede step by step from that high stand of liberty and independence around which they once rallied, you would meet me with the same answer.

Or, to come down to our own time, how is it with Spain? Her recent commotions speak volumes on this subject, and tell us, in language not to be misunderstood, that republican institutions can

exist only where the people are enlightened and virtuous. Read the last four years of her history, and say why that morning of liberty which dawned in March of 1820, when she adopted the elements of a republican constitution, so soon turned dark. That morning was, indeed, bright with promises. The magistrates, the enlightened citizens, and many of the troops, hailed it with enthusiasm. The property of the Inquisition was confiscated;—the Pope's revenue was made to flow into the nation's treasury;—the few who were enlightened, and knew the meaning of liberty, resorted immediately to the press; and in Madrid, where before had been but one, scarce three months had elapsed when twenty-six periodical papers were in circulation. The spirit went like electric fire wherever it could be conducted. But alas! where could it? Only among a small portion of the millions of Spain. Bound fast with the triple-cord, ignorance, superstition, and despotism, the populace could not appreciate the blessings that were laid at the very doors.

In this degradation of the multitude lay the last, the only hope of expiring tyranny and ecclesiastical domination. Priests and dignitaries complained,—monks and friars murmured,—apostolic juntas threatened,—heaven's gates were shut, and sin was no longer venial, unless the former state could be restored. To a people debased and superstitious enough to believe all this, what was there inviting in liberty, equal rights, and free institutions? What could be expected from them more than they did?—what more than from the superstitious populace of Lisbon, whose reason once gave place to frenzy: for when General Junot, in the spirit of reform, attempted to cleanse the streets of that city, which had not been done for years, “the monks, fearing such innovations, raised an outcry, that the mud, the sacred mud of their streets was in danger from unhallowed hands; and all the people said, *Amen*.” Could we expect the tree of liberty to flourish with its roots in such a soil;—could we look for any thing but “Upas” and “Hemlock?” Give but an opportunity, and we should expect these victims of superstition would rise to support the spiritual tyranny under which they were groaning; we should expect they would sigh for the “leeks and onions of Egypt.” Let France send but the ghost of an army across the Pyrenees, and we should expect it would be joined by the whole Spanish rabble. And yet, let that rabble be brought under the influence of well regulated literary and religious institutions,—let them become an enlightened and virtuous people, and the tree of liberty would flourish there green as in America; and neither France, nor England, nor allied sovereigns, could shake a leaf from its luxuriant foliage.

Such was the morning that dawned on Spain, and such the day that has succeeded it. The cloud which had long hung over her, was for a moment broken. A beam of light shone through. She raised her eye, but it was not strong enough to bear the light;—she closed it, and sleeps on. Here, then, we have another painful example of the truth, that the institutions of a free government can-

not long be maintained where a solid foundation is not laid in early education, in the diffusion of learning, and in private virtue.

We may find another example in the revolution and relapse of France. Here, too, once rose the harbinger of a brighter day. Turn back to 1790, and look at that vast arena just without the precincts of Paris. In its centre stands an altar, erected to liberty and religion. It is encompassed by an amphitheatre, four miles in circuit, thrown up by the ready hands of nearly two thousand men and women of every rank promiscuously assembled. The memorable July 14th comes, when La Fayette in the centre of this arena, with half a million hanging breathless on his lips, and himself the representative of six millions, kneeling before the altar of his country and his God, swears allegiance to a representative constitution. Surely, one might have said, "the morning cometh." But why have so many dark days gone over France since that era?

Why, in the political commotions that succeeded, in a perilous hour, when in danger of sinking, did she throw over, not only the freight that burdened her, but the compass that would have guided her safe to port, and the anchor that would have secured her there? I am not treading on fairy ground. The history of France for thirty years is full on the point in question, and it might be arrayed in lines that should command the assent of incredulity itself, to the correctness of the position, that *a free representative government cannot long be maintained, where there is not a universal diffusion of knowledge and piety.*

II. From this brief view of these causes, without which republican institutions cannot be long supported, I am secondly to hint at the agency of these causes in making us what we are. We love to ascribe our origin and growth to the direct operation of those causes, on which, as we have seen, the perpetuity of republics depends. It makes our bosoms glow with generous enthusiasm and love of country. We love to think of events which bring to mind the men from whom we descended, who gave us our character, and our great principles of government and religion. We remember, and we love to remember, the dreary shore in Lincolnshire, chafed by the wintry surf of the German Ocean. We remember the promiscuous assemblage of men, and women, and children, and baggage, gathered there at midnight to avoid detection. We see them shiver as the cold wind beats upon them, and the pelting rain drenches them; while, in anxious suspense, on the one hand they wait the preconcerted arrival of the boat, that is to bear them from their homes, and on the other fear the approach of pursuers. We see the confusion that ensues, when both arrive at once, and those who gain the boat, like those taken by the pursuers, are but parts of different families promiscuously mingled. Our sympathies are moved alike for those who, on the wave, are encompassed in night and storm, and for those who are dragged to confinement. We remember, too, that same assembly once more collected, though on another strand, with the ocean breaking before them, offering their prayer to heaven, "with strong crying and tears," and then daring the wintry At-

lantic to gain an unknown shore. We remember the rock of Plymouth, where this same assembly stepped forth. We see them homeless, shelterless, yet undismayed ; welcoming, in the heart of winter, the dreariness of a howling wilderness. We see masculine firmness, female fortitude, childhood defenceless but for a mother's arms, pillowless but for a mother's bosom. We think of the perils by sea, now past,—of the perils by land, to come ;—of the trials, and privations, and wastings by death, patiently endured ;—we trace the history of these pilgrims through a period, to them of most portentous darkness and appalling omen, and see them meet unmoved the sword of the persecutor, the menace of a wintry ocean, the horrors of an unbroken forest ;—we see all this chivalrous, this heroic daring, and ask whence it springs ? What mighty designs, what high aims and purposes are working within, to bear up and urge forward with such a steady but resistless energy ? The history of our nation answers ; its prospects, if we stand fast, repeat that answer. The day that they stepped on Plymouth rock, a nation was born ; for they imbodyed, in their own little band, the elements of a social, political, and religious community. That day, a nation was born, whose growth, under the influence of learning and piety, was to stand without a parallel in the history of the world. Such is the result. No period of the six thousand years, in which nations have successively come and gone, has presented a scene to compare with what has here transpired.

While, then, we look at our origin :—while we see, as we might, by retracing each part of our history, that intelligence and piety have made us what we are,—that religion drawn from its pure source, the truth of God,—has been our chart and compass, we feel no alarm when we look at the history of other republics, and read their fate—we feel no alarm when we discover that the only foundation for the perpetuity of a republic lies in the institutions of learning and religion—in the universal diffusion of knowledge and private virtue. These are the foundation on which our republic was made to rest. Under the influence of education and Christianity it has risen and flourished, and till their influence upon us shall cease, or our wealth and population shall flow on beyond their control, we are safe in their embrace. Till then we start not, however often the friends of royalty, with envious finger, may point us to the fate of other republics.

III. From this retrospective view, on which we dwell with unmingled pleasure, let us pass, thirdly, to glance at our prospects, considered as depending on these causes, adding such remarks as may be suggested. We can look at the future, only by comparing the present with the past, or that past with a period still more remote. This comparison can be made in two ways ;—first, by comparing the increase of the means of literary and religious instruction, with the increase of territory ; or, secondly, by comparing the increase of these means, with the increase of population. I need not, however, institute a formal comparison in both or either of these ways, for the result would be anticipated. The subject

commingle in our halls of legislation, their exhalations will breed only infection, pestilence, and death.

We have seen that the only safety of a republic lies in the influence of knowledge and Christianity. But unless institutions, designed to diffuse knowledge and religious principles, are multiplied among us, as new settlements are formed ;—unless their influence is made to keep pace with the increase of wealth and population, this safety will no longer be ours. And when we have not this, we have no safety. This is no dubious position. It rests not on theory, but on experiment ;—experiment purchased at no common price ; and the result stands out as clear as any position in philosophy. What patriot, then, what friend of liberty, will not pant to engage in the enterprise of giving schools, and academies, colleges, and churches to the rising communities in the West and South. What patriot, what friend of liberty will not feel a noble exultation, to embark his fortune in an enterprise so glorious, rather than step out a little upon the future, and hear the historian saying of us—*America was.*

But, in what I have said, we find only part of the ground, on which my argument rests. Thus far it is an appeal in our own behalf, and in behalf of our common country. It comes, also, in behalf of our brethren in the West and South. It comes from them. With those mighty interests in view, which, in their minds, cluster round an immortal spirit, they are calling for the bread of life. The call comes, not from aliens who never heard of the God of Israel, but from those who once worshipped with us ;—from those who remember the stillness with which the morning of a New England Sabbath opens, when every breeze seems hushed, listening to the songs of the worshippers, and bearing the incense of their devotion to the skies. It comes from those who feel all the tenderness of parental solicitude—who look at their children grouped around them, and at the prospects of those children, till their aged eye begins to swim in tears ; and then, hoping against hope, they ask for help to save the rising generation from ignorance and ruin.

There is one important reason why these calls should be heard, and heard now. It is, that in very extensive portions of our country, not only individual, but public character is in a forming state. Not only are individuals, and families, ready to receive any character which circumstances may impress upon them, but schools, academies, colleges, and institutions of every kind, public opinion and sentiment, habits, manners, modes of thinking, living, and acting,—all are waiting to be moulded by the forming hand of the friends of liberty and religion. Such is the infant state of society, that a man of prudence might very soon impress his individual character on half a state.

With this special reason before us for immediately occupying these fields, the cry for help is reiterated upon us. Nor is the call more pressing than the case will justify. Nay, there is occasion for a much louder cry. I might show this by presenting facts at which no Christian could look unmoved ; but time will not allow it,

nor, indeed, before this audience, is it necessary. I will state, however, that even in Missouri, there are many churches, scattered through a widely spread and rapidly growing population, with six missionaries, two of whom are now returning. "Of these churches," says one of the missionaries, "some have famished, and others must famish and die, unless we have more help. Some we cannot visit more than once a year. In others, the sacrament has not been administered for nearly two years. O! that the good people of Massachusetts could make this case their own." Similar facts, not only from this, but from states less remote, might be multiplied till our bosoms should be pained at their recital. Multitudes are anxiously waiting the movements of our benevolence, ready to receive the Gospel, and yield their hearts to its influence. Ready, did I say? Even now the hundred thousands of Missouri's population are sending forth the "Macedonian cry." It swells as it comes over the hills and plains of Illinois, Ohio, and Kentucky. Its tones deepen, as it crosses the mountains of Virginia and Pennsylvania, and at last it breaks on the villages of New England, as they are gathering in to their churches in the stillness of their Sabbath morning. *What hearing do they give it?* O! who that loves his brethren,—that can feel when they cry to him from every hill, and out of every valley in our newly peopled lands;—who, that loves his country, and wishes our liberties and privileges perpetuated to coming generations, does not feel his bosom penetrated with the importance of establishing, in our destitute places, wherever they occur, those institutions which will at once bring salvation to the soul, and secure the perpetuity of our free government.

I have endeavoured to show that the interests of our country at large, and the more particular interests of our destitute settlements, most imperiously require decisive measures to carry them the means of education, and the moral influence of the Gospel. Let us for a moment inquire whether the measures now in operation are adequate to do this. That they are attended with difficulty is obvious. One difficulty of late has been the want of Missionaries. Not that men have declined entirely the service of Domestic Missionary Societies. In general there have been enough to serve them for a season. But the difficulty has been that they were not ready to give themselves up for life. I speak of this as a late difficulty, for not till lately, if at all, have these Societies contemplated any thing more than itinerant labours. Their missionaries engage in their service a season, and having just become acquainted with their work, and secured the confidence of the people, they must return to their beloved New England and leave their place to strangers. This difficulty, however, great as it is, is not to be charged exclusively upon the present system, for, except so far as it arises from want of funds, it might attend any system. But I am gladly able to say to those whose hearts are engaged in forwarding this work, that this difficulty is disappearing, it is hoped, never more to exist. There are men coming forward, who can look steadily to the West, as the scene of their labours for life, and as the resting

place of their bones. There are men among us who have, deliberately, solemnly, and for life, given themselves to the service of their country in this exalted enterprise, which is to bear the tide of literary and religious influence along in equal progress with the tide of our wealth and population. They have looked around them,—have seen something of what the interests of their country demand,—have heard the call of the aged in behalf of their children of the second generation,—have girded on their armour, and now stand waiting with the impatient inquiry—“Where shall we go, and who will send us?” And if my voice were equal to it, I would say to those whose gray hairs inhabit the goings down of the sun,—“Hope yet a little longer;—the children of your fathers still remember you;—the pulse of sympathy is beginning to beat in their bosoms, and already the wings of their benevolence are poised to bear you the message of salvation.”

But besides this difficulty, there are others which encumber the present system, and which can hardly be separated from it. Let me not be thought, however, in specifying these difficulties, to speak disrespectfully of the wisdom of those who adopted, and who have zealously and successfully pursued the present system. I venerate their wisdom and their zeal, as exhibited in the course they have pursued. Their design was to extend the occasional preaching of the Gospel, not its permanent institutions, to the few scattered families that were spread over the newly settled parts of our country. This was what the state of things then required. But the state of things is greatly changed; and this renders a corresponding change in the mode of missionary operation necessary. In the place of a few scattered families, there are populous communities rising up, with wants which intinerant labourers can no longer supply. They are becoming permanent communities, and require permanent means of instruction. They need schools established among them,—academies, colleges, and all those institutions which will contribute to form their social, political, and religious character,—which will give tone to public sentiment, and establish those principles of human action, from which private happiness and public peace result. But this is what intinerant missionaries, who have no permanent, local influence, can never effect. It can be effected only by men, who shall go and plant themselves in the midst of these communities for life;—who shall look over the breadth of the land,—see what needs to be done,—put causes in operation that will accomplish it,—stand by to direct the operation of these causes, and, as guardians of public good, impress on the whole community a character which shall be salutary, to them, and to the nation, of which they are a part. But this is what the system to which I allude does not contemplate; and what, at the time of its adoption, the case did not at all require. Here, then, seems to be a difficulty inseparable from this system. We must aim at a more extensive, and a more *permanent* influence.

Here another difficulty arises. To secure such an influence, more men must be employed, and these men must be more stationa-

ry. But where are the means? Funds must be more steady and abundant in the supplies which they furnish. I ask you, then, where are the means? I answer,—in *Union*. Union is strength. Funds must arise from more united effort. They must be the deep and steady current of a mighty river, which feels not the ebbing and flowing of its little springs and streams, and which will continue to flow, though for a few days some little channel should be dry.

Besides this, when we look at the character of our government, and see that our nation is only one great fraternity, a third difficulty arises. The present system is too sectional. Every Society has its local boundaries, embracing a state or half a state, or perhaps a county. It has its particular object and its particular designs in relation to that object. Hence arise many local prejudices, sectional attachments, and even party feelings and sectarian views; none of which ought to find a place in a country like ours. We are a single, well regulated, affectionate family, and nothing should exist among us inconsistent with the spirit of such a family.

While, then, the change of which I have been speaking, in the state of our country, seems to require a corresponding change in our efforts to carry the Gospel, and the means of instruction, to the destitute parts of it; and while that union of purpose, and that harmony of feeling and sentiment, which we ought ever to cherish, seem to suggest it, we see at once what sort of change is needed,—a change that shall free the system at once from all the difficulties under which it labours in consequence of the new circumstances and wants of those whom it was intended to relieve.

In the first place, then, a system is needed, which shall have no sectional interests,—no local prejudices,—no party animosities,—no sectarian views;—a system which shall bring the most remote parts of our nation into cordial co-operation, awaken mutual interest in the same grand and harmonious design, produce a new feeling of brotherhood, and thus bind us all together by a new cord of union;—a system which shall look at no particular section of country, but alike to all that need its help,—which shall enlist the North and the South, the East and the West of our nation in its aid. I say the West even; for beyond the Mississippi are many individuals, and societies, that would gladly do much, and others that would as gladly do something, if such a system of united operation were adopted, that this something could be done.

In the second place, a change is needed which shall remove all difficulty from deficiency of funds; such a change that the treasuries which now exist shall become parts of a common treasury, and that treasury the depository of vast resources, which now, for want of confidence, come into none of these. We want a system which, in its operation, shall have but one treasury, and that, as it were, the treasury of the nation, whose resources shall be as steady and abundant as the tide of the Amazon.

Finally, a change is needed, that shall secure all the advantages of union in operation, and permanency in effect. We want a system which shall be one;—one in purpose, one in action;—which

shall be pervaded by one spirit, and palpitate with one heart ;—a system, whose sentinel, stationed to survey our land in its whole extent, shall keep his eye alike on every part,—whose operations, though felt in every section of our country, shall still be as harmonious as the actions of a single man ;—a system, aiming not at mere intinerant missionary labour, but at planting in every little community that is rising up, men of learning and influence, to impress their own character on those communities, and secure the prevalence of such an order of things, as shall perpetuate in it all the blessings of political, literary, and religious education. While the poorer class of our citizens are emigrating from among us, and enriching our nation by hewing down its forests, and converting them into gardens, we need a system that shall secure to them, not the occasional visits, but the emigration of men who will establish and maintain among them the same state of society that they leave behind ;—a system, in short, which shall gather the resources of philanthropy, patriotism, and Christian sympathy, throughout our country, into one vast reservoir, from which a stream shall flow to Georgia, to Louisiana, to Missouri, and to Maine, fertilizing every barren spot, and causing our whole country to flourish like the garden of the Lord, till the sun, and the moon, and the stars, shall cease to roll over it. We want a Society that shall do all this ; a society in which all who have the spirit of the Gospel,—all who love their country,—all whose bosoms ever glowed with philanthropy, may unite, without one hesitating or discordant feeling ;—we want a National Domestic Missionary Society ; it will do all this. And if such a society is to be proposed,—if the nobly bold design has been conceived of thus giving the blessings and glories of our republic to the last generation that shall stand on these shores of being—we shout *success!* but not in arms ;—let no sect raise its banner—no section stand alone—no party wake to strife—but blow the trumpet in Zion, and ALL SHALL COME.

FOR THE EVANGELIST.

ON SEEING THE GRAVE OF A PIOUS YOUTH, ADORNED
WITH FLOWERS.

Earth's smitten son expires,—and on his bloom
The worm, *death's first-born*, feeds. Mouldering he wastes,
In the deep slumber of that humid bed
Which Nature curtains. Still the spot is sweet.—
Soft hands have labour'd there, and tears have fallen.—
And there the white rose left its dewy buds
And the o'ershadowing willow's flexile wreaths
Decline.—Such offerings hath affection brought
To deck *his* sepulchre, whose life diffus'd
Virtue's perfume.—Its incense rose to Heaven,
Where now he stands 'mid golden harps that swell
The eternal tide of praise.